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ANSARULLAH PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Content

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MESSAGE TO ANSARULLAH UK

This is the first edition of the new year – a year that marks the completion of one hundred years of Khilafat and the dawn of its second century. But of course for Ansarullah UK, the year 2008 also marks the beginning of a new era following the departure of Chaudhry Waseem Ahmad Sahib as Sadr at the end of 2007.

The Majlis was immensely blessed during the six years of his tenure. It was during this period that our Chanda Majlis rose substantially, there was a revolutionary improvement in the Charity Walk and we were blessed with the building of the Hartlepool Mosque and the acquisition of Sara-e-Ansar.

These were some of the formidable achievements of the period and are ones that we need to match and surpass in the future. This is extremely important as it is the feature of ever increasing success that is the characteristic of all Divinely established institutions as thry are developing. This challenge can only be met if we redouble our efforts and raise the standard of our prayers.

No one should underestimate the magnitude of the task before us and we should ensure that each one of us makes a fitting contribution to the achievements of the future. In this regard we should give our full co-operation to all the office bearers and assist in the execution of their duties.

When Hadhrat Musleh Maood (may Allah be pleased with him) first outlined the task of Majlis Ansarullah, he said that it would be same as that of the companions of the Holy Prophet (may peace and blessings of Allah be upon him). Thus when we embark on our challenges for the future, this is something that we should retain firmly in our minds. As members we should try, in our daily lives, to emulate the example of the companions of the Holy Prophet (may peace and blessings of Allah be upon him) in their devotion to Allah, their spirit of sacrifice and their compassion for others. Only then can we be truly fit to serve the cause of the institution we belong to and properly discharge the responsibilities that are entrusted to us.

When it comes to the key to success, there is no doubt that much of this lies in the institution of Khilafat. This is that blessing which affords us unity of purpose, it provides us direction and a kind of solidity that others crave for. When Bait-ul-Futuh, then the largest Mosque in Western Europe, was opened back in 2003, one prominent Muslim group questioned:

' …how comes [sic] they (Ahmadis) being no more than 10,000 strong in UK whereas Ahl-us-Sunnah being about 2 million, we can't get our act right…How comes they get so much media coverage? We have MCB, HT, etc. What are we doing?..They have their own Satellite TV station – where's our one despite our numbers and wealth…The so-called 'masjid' (Bait-ul-Futuh) looks beautiful – not like our endless house conversions that are done to cater for our splits in the community…How comes….'

The answer to 'how comes' lies in the institution of Khilafat. The fact is that success is a blessing of Allah that emanates from recognition of the Imam of the Age and reaping the bounties that flow from this recognition, such as Khilafat. Whereas other Muslims are like a headless mass lacking in direction and leadership, we are blessed with a Khalifa appointed by God that guides us to ever improving success. In this year of the Khilafat Centenary we would do well recognise this unique blessing. We should do so by offering prayers of gratitude and also renewing our resolve to remain steadfastly loyal to this blessed institution in the future. Only then can we be assured of our continued and accelerated success in Majlis Ansarullah and in the Jama'at as a whole. May Allah enable us to fulfil our responsibilities. Ameen.

Waleed Ahmad
Sadr Majlis Ansarullah UK

Dars ul Qur'an

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولاً مِّنْهُمْ يَتْلُواْ
عَلَيْهِمْ ءَايَـٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَـٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝
وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُواْ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ۝

"He it is Who has raised among the unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and Wisdom, although they were before that in manifest error

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (Al-Jumu'ah, 62:3-4).

The Divine mission of the Holy Prophet (peace and blessings of Allah be upon him) consisted in the performance of the fourfold sacred duty referred to in the verse under comment. This was the noble task which was to be entrusted to that great Prophet for whose appearance among the unlettered Arabs the Patriarch Abraham had prayed several thousand years in advance, when in company with his son Ishmael, he was raising the foundations of the Ka'aba.

In fact no Reformer can truly succeed in his mission unless he prepares, by his noble and purifying example, a community of sincere, devoted and righteous followers, whom he teaches the ideals and principles of his message and their philosophy, significance and importance, and then sends them out to preach that message to other people. The training he imparts to them refines their intellect, and the philosophy of his teaching engenders in them certainty of faith, and his noble example creates in them purity of heart and refines character. It is to this basic fact of religion that the verse under comment refers.

The verse signifies that the message of the Holy Prophet (pboh) was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the coming generations until the end of time. Or the meaning may be that the Holy Prophet (pboh) will be raised among another people who have not yet joined his immediate followers.

The reference in the verse and in a well-known saying of the Holy Prophet (pboh) is to the Second Advent of the Holy Prophet (pboh) in the person of the Promised Messiah in the Latter Days. Says Abu Hurairah: "One day we were sitting with the Holy Prophet when Sura Jumu'ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words And among others from among them who have not yet joined them, refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, "If faith were to go up to the pleiades, a man from these would surely find it" (Bukhari).

This hadith shows that the verse applies to a man of Persian descent. Now the Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian descent. Other sayings of the Holy Prophet (pboh) speak of the appearance of the Messiah at a time when there would remain nothing of the Holy Qur'an but its words and of Islam but its name i.e., the true spirit of Islamic teaching will be lost. (Baihaqui). Thus the Holy Quran and the Hadith both seem to agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah.

The verse refers to the good fortune of the people among whom the Holy Prophet (pboh) will be raised for the second time in the person of one of his followers- the Promised Messiah.

Dars-ul Hadith

Choose Your Wife For Her Religious Piety

Narrated by Hazrat Abu Huraira, Allah be pleased with him :- "Said the Prophet of Allah (peace and blessings of Allah be on him) "In marrying a woman, a man's choice of a spouse is determined by the consideration of her wealth, her family and her physical beauty and her religious piety, but thou shouldst make thy life happy, prosperous and successful, by choosing a spouse, on account of her religious piety, otherwise thy hands will ever remain in dust." (Bukhari)

Explanatory Notes: The Holy Prophet (pboh) has, in this hadis, after stating the considerations that determine the selection of a wife, enjoined on Muslims that their choice of a spouse should be governed, primarily by consideration of religious piety and moral endowments. As a consequence of this, he says, their family lives will be happy and full of bliss. Otherwise, they may enjoy a temporary and superficially pleasant break, but they cannot have true and abiding felicity. This saying of the Holy Prophet (pboh) is pregnant with deep wisdom, for, through this not only a way to basing the home life of Muslims on happiest foundations has been opened, but also provision has been made for the well-being and security of the coming generations. But it is a great pity that leaving aside other nations, even the majority of Muslims either totally ignore the aspect of piety and morality while choosing a wife or give greater consideration to other aspects than to the religious angle. One 'would fall for her beauty and shut his eyes to other aspects, another would be wholly won over on account of her wealth; while what constitutes the lasting foundation of a happy hope life are piety and moral qualities of the wife. There are innumerable instances of men marrying wives for their beauty and comeliness of looks but when their beauty wanes with time as all beauty must wane - or on the sight of a prettier woman, the unprincipled husband turns away from her, it so happens that after daily contact with the wife the husband discovers some unpleasant aspects of her habits, leave alone a life of felicity, for the husband the home becomes a real hell. The same is true in the case of family lineage, on account of which, the wife betrays often an air of superiority and an exaggerated sense of pride vis-à-vis her husband and this is fatal to family bliss. Wealth, of course is a passing thing. One possesses it today and loses it on the morrow. And often a wife's wealth becomes a curse for the husband rather than a source of happiness. Truly, therefore, as the Holy Prophet (pboh) has observed, the real foundations of family happiness and married bliss, are laid on a wife's religious piety and her good moral qualities. Very unlucky is the person who is after short-lived toys and glided things in preference to solid qualities. The lasting good effect that a virtuous and good-natured wife exercises on children is in the hands of the mother, for in family the child is naturally more attached to the mother and is more free with her and spends more of his time with her, while the father, on account of his various duties, cannot devote much attention of his various other duties, cannot devote much attention to the children. The early training of the children is thus mainly the responsibility of the mother. If, therefore the mother is pious and of high character, the children, would naturally be well-grounded in good morals. But if on the contrary a woman has neither piety nor morals, she can never succeed in imbuing the children with good morals and virtuous habits. The truth is that such a wife usually does not appreciate the value and necessity of religion and good morals.

The hadith under discussion, however, does not mean that, in selecting a spouse, all other considerations should be totally ignored. All that it means is that piety and moral excellence should be preferred. The Holy Prophet (pboh) has, on other occasions, drawn attention to other considerations as well, for they too are to a certain extent instinctive urges of human nature. As, for instance, in spite of strict instructions about observation of seclusion in pardah by the womenfolk, the Holy Prophet (pboh) used to advise that one may have a glimpse of his wife-to-be so that after marriage he is not un-happy on account of her features and looks. On another occasion when a woman called on him to have his advice in regard to her marriage, the Holy Prophet (pboh) said that he would not advise her to marry a certain individual because he was poor and hard up and would not be able to bear her expenses nor could he advise her to marry a certain individual for, he was very high handed, but she could marry one who in his opinion was suited to her circumstances. On another occasion, he said to the companions that women of the Quraish were excellent in respect of their loyalty to their husbands and love for their children. And on another occasion, the Holy Prophet (pboh) advised marriage with women who are prolific in bearing children, so that he could feel happy on the Day of Resurrection over the numerousness of his followers. In short he has drawn attention to other aspects as well in their proper perspective and within their due limits. But what he stressed most was that preference should in any case, be given to religious and moral aspects, otherwise one is bound to have one's hands ever soiled with dust and owe it entirely to himself. This is the golden teaching, observance of which can turn the homes of Muslims into cradles of bliss and felicity. Would that they understood.

I bear a torch which will illumine all those who come close to me

The world cannot accept me, because I do not belong to this world. But those who are gifted with a measure of other worldliness are the ones who accept and will accept me. The one who rejects me rejects Him Who has sent me, and the one who is grafted to me is grafted to Him Whom I represent. I bear a torch which will illumine all those who come close to me, but the one who entertains suspicion and doubt and runs away will be subjected to darkness. I am the impregnable fortress for this age; whoever enters my fold will be protected from thieves, robbers and the beasts of the wilderness. (Roohani Khazain Vol. 3: Fateh Islam, p 34)

I came only to sow the seed which has been planted by my hand

Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down.

Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the young among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader.

I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it. (Roohani Khazain Vol. 20: Tazkiratush Shahadatain p 67)

I reject paganism, wrong doing, misconduct, injustice and immorality

I proclaim to all Muslims, Christians, Hindus and Aryas, that I have no enemy in the world. I love mankind with the love that a compassionate mother has for her children; even more so. I am only the enemy of the false doctrines which kill truth. Human sympathy is my duty. My principle is to discard falsehood. I reject paganism, wrong doing, misconduct, injustice and immorality.
(Roohani Khazain, Vol 17 Arbaeen, Pt 1, p. 344)

Attacks on Islam - Refutation of Allegations

Friday sermon delivered 29th February 2008

In his Friday Sermon of 29 February 2008, Huzoor has elaborated on the recent attacks against Islam, the Holy Prophet, pboh, and Holy Qur'an, stating that the hidden objective behind such actions is to discredit Islam.

The teachings of Islam is actually attracting people towards it, therefore, to avert this "alarming" situation, Islam is being humiliated by the media. Although some Muslims are not setting a good example, but the teachings of Islam are truthful and close to human nature, therefore those spiritual people who are inclined towards religion are attracted towards these teachings when they make the effort to study the Holy Qur'an.

Huzoor related the incident of a journalist who had written about her experiences of how by a series of incidents, she ended up studying the Holy Qur'an and accepted Islam. She realized that the way women are treated by some Muslims or the popular image of Muslim women is very different from the actual Islamic teachings about women. When she acquired a job in an Arab country as a journalist, she set the standards of always telling the truth, but she lost her job due to these values. She filed suit against the employer and won the case. The same happened at another place where she was employed subsequently. The point of the matter is that the study of the Holy Qur'an increased her faith in its teachings despite the fact that her experiences with Muslim people were quite contrary to Qur'anic teachings. She strove against those Muslims she encountered instead of accusing the Holy Qur'an of containing misguided teachings for mankind.

Islam is a universal religion, therefore it endures severe and frequent harsh attacks. The same situation arose with the Holy Prophet, pboh, in Mecca. When pure-hearted people started accepting Islam, the Holy Qur'an started bringing about a revolution in their lives (as for example of Hadhrat Umar who later became the Second Caliph). This revolution caused a stir among the non-believers of Mecca and the fear that Islam had started spreading instigated the Meccans to increase in their persecution. Today also, it is this fear of Islam spreading, that motivates affluent people and nations to attack the pristine purity of the religion. Despite these attacks, the pure-hearted among these nations despise these wrong allegations against Islam. Huzoor narrated the examples of Danish citizens who reacted against the infamous cartoons and expressed their feelings of embarrassment of being Danish citizens when they travel abroad. Some internet sites (e.g. facebook) have also started blogs under the banner of "Sorry Muhammad". Huzoor read out statements by various people who have left their comments, expressing in a variety of ways a sense of deep regret over the publication of such offensive material by Danish journalists.

Many decent people do not partake in any form in this wave of attacks against Islam. There are strong objectives behind why such attacks are being carried out i.e. powerful and wealthy nations want to prevent the true teachings of Islam from reaching the common man and want to establish their own superiority. These nations are reviving their 1500-year-old sentiments of animosity against Islam. They want full control of what is going on in the world and want to become the Lord of the world. They are fearful that if Islam prevails, they will lose their own power. Huzoor said that it is destined for Islam to spread; so, let them try whatever they wish, this destiny is bound to be fulfilled through the advent of the Messiah and Mahdi of this age. They can try all they want, what Allah has destined cannot be stopped by any kind of human efforts.

Huzoor narrated an incident of an affluent person from Holland who alleged against the Holy Qur'an that it teaches terrorism and half the Qur'an should be torn to pieces. Another incident concerned a group trying to release a movie against Islam, wanting to depict its "true" teachings of terrorism. Many Islamic groups, including the Ahmadiyya community, are voicing their opinions and writing to resourceful people to prevent such movies and media releases because it will cause severe disturbance among the Islamic world. Allah raises people among these nations who come to help the Muslims.

John Richardson, a Canadian Christian Missionary, has written a book against the Holy Qur'an called "The Secrets of Qur'an". He has selected certain verses of the Qur'an and cited different translations (including the translation by Chaudhry Zafrulla Khan Sahib), try-

ing to prove that the true "evil" teachings of the Qur'an are not being properly conveyed to the non-Arabic speaking people. Huzoor also cited some other allegations against Islam included in that book.

All these opponents of the Qur'an should remember that Allah has promised that it will prevail after all, and any efforts, power or money cannot prevent the decree of Allah from happening. How can such a Sacred Book as the Qur'an that contains pure and pristine teachings provide any kind of benefit to those people whose hearts have turned into stone and those who are used to living in filth? The Promised Messiah describes that the truths contained in the Holy Qur'an can only be attained by the pure of heart.

Those who attack the Qur'an are adopting the ways of Satan. It is imperative that a person purifies himself before he is able to attain true understanding of the Qur'anic teachings. One must delve deep into its meaning to extract the hidden pearls of wisdom this book contains. Allah has promised that the evil ones will derive no benefit from this book; it contains spiritual purification only for those who have faith. These kinds of attacks on the Qur'an should become a source of even greater faith in Islamic teachings for the Muslims of the world because Allah has already foretold in this Book that satanic people will find fault in the teachings of Qur'an. Such hypocritical people will keep emerging in the world who will create disorder, despite apparently being the flag bearers of peace. Can such people escape the wrath of God today? No! They are indeed accountable for their actions to God and will endure severe punishment as people in the past, unless they repent of their evil ways. Allah has repeatedly announced that the Qur'an is the last law-bearing book, which includes all the necessary teachings for the guidance of mankind. The Qur'an describes the annihilation of those nations who rejected the truth about God. Therefore, one should try to purify his own heart instead of finding fault with Qur'anic teachings. Huzoor reminded all Ahmadis to pray intently for the Muslims nations to ameliorate their spiritual conditions and unite under the banner of Islam. He also reminded Ahmadis to pray for the victory of Islam.

Huzoor also mentioned the martyrdom of Mr Basharat Ahmed Mughal, on February 24, resident of Karachi who was shot while he was on his way for Fajr prayer. Eyewitnesses told that the assassins, who were riding a motorcycle, fired shots into his body. He is survived by his wife, two daughters and five sons. Huzoor prayed for the deceased and those he left behind.

MAJLIS-E-AMLA ANSARULLAH UK 2008

Hazrat Amirul Momineen Khalifatul Masih V(aba) has kindly approved the following as members of the Nationnal Majlis-e-Amla Ansarullah,UK . May Allah bless these appointments and enable them to work to their best abilities, Ameen

Waleed Ahmad
Sadar Majlis Ansarullah ,UK

NAIB SADAR(AWWAL):
MR ABDUL RASHEED MIRZA
NAIB SADAR (SAFE DOME):
DR MANSOOR AHMAD SAQI
NAIB SADAR:
MR ZAHEER AHMED JOTOI
NAIB SADAR:
MR RAFIQ AHMAD JAVAID CH.
QAID UMOOMI:
MR RAFIQ AHMAD JAVAID CH.
ADDL: QAID UMOOMI:
MR MUHAMMAD IBRAHIM CH
QAID MAAL:
MR ABDUL MANAN AZHAR CH
ADDL: QAID MAAL:
MR SAEED AHMAD KHOKHAR
QAID TABLIGH:
SYD RAHEEL ZAKARIA
QAID TALEEM-UL-QURAN:
MR SH. RAFIQ AHMAD TAHIR
QAID TALEEM:
MR FAIZ AHMAD
QAID TARBIYYAT:
DR CH IJAZ UR REHMAN
QAID TARBIYYAT (NAUMUBAEEN):
MR SYED RAFIK AHMAD SAFIR
QAID TEHRIK-E-JADID:
MR MUHAMMAD SOHAIL QURESHI
QAID WAQFE JADID:
MR MASOOD AHMED BASHIR
QAID TAJNEED:
MR DABIR AHMAD BHATTI
QAID ISAAR:
MR ABDUL AZIM KHAN
ADDL: QAID ISAAR:
MR MUBARIK AHMAD CHEEMA
QAID ISHAAT:
MR MUHAMMAD ISHAQ NASIR
QAID ZEHANAT:
MR AMIR ANEES
MUAVIN SADAR:
DR MUHAMMAD AMJAD
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MR CH. MANSOOR AHMAD KAHLON
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MR TARIQ MAHMOOD SHEIKH
Arakeen-e KHASUSI:
MR MOHAMMED AZHAR AHMEDI
MAULANA ATAUL KAREEM SHAHID
MR MUJEEB AHMAD MIRZA
MR MAHMOOD KHALID MALIK
AUDITOR:
MR MIYAN MANSUR MANNAN

No Compulsion in Religion

A Qur'anic refutation of the traditionalist belief in the use of force

Part III

By Syed Mir Mahmood Ahmed Nasir
English Translation by Hamdah Sanori Farooqi

Surah Yunus There is no compulsion in Islam. This is the clear declaration of the Divine wisdom recorded in the Holy Qur'an. The traditionally held views however, in total disregard for the instructions of the Holy Qur'an, suggest that compulsion is as necessary in matters of faith as it may be in the dispensing of medicine to an ailing patient.

In Verse 100 of Surah Yunus, addressing the pristine nature of the Holy Prophet (pboh), Allah the Almighty very forcefully rejects any such concept:

And if thy Lord had enforced His will, surely, all who are in the earth would have believed, without exception. (10:100)

The point to note here is that Allah the Almighty says "If" He had desired to enforce His will, He would have made it so. Then is it proper for us to use force? The verse continues:

Wilt thou, then, force men to become believers? (10:100)

That is to say O Prophet, when your gracious nature does not permit you to compel people to adopt faith by force, how can it be imagined that the exceedingly Gracious nature of Allah the Almighty would desire to compel people to adopt faith? Instead of enjoining conversion by force, the Holy Qur'an adds:

What then do they expect, save the like of the days of punishment suffered by those who passed away before them? Say, 'Wait then and I am with you among those who wait.' (10:103)

But our traditionalists and their views do not permit one to wait for the punishment to arrive from Allah. On the contrary, they advise that the Muslims should proceed with the attack and not spend any time in waiting, as Allah the Almighty has commanded.

Verse 109 of this Surah again draws out attention to this subject, reminding us that we are not the superintendents or over-seers of the people. Allah the Almighty says:

Say, 'O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.' (10:109)

Surah Hud In verses 122-123, the Holy Prophet (pboh) has been directed:

Say to those who believe not: continue to act on your side as you think best. We shall continue to act as we are admonished and wait ye (for the verdict of God), we too are waiting.(11:122-123)

In this verse, the Holy Prophet (pboh) has not been directed to attack those who disbelieve, rather it is advised that both parties carry on as they deem best and await Allah's verdict.

Surah Al-Ra'd Faith is a matter of the depths of the heart. In verse 12 of Surah Al-Ra'd, Allah the Almighty declares:

Surely, Allah changes not the condition (or withdraws a favour) of a people until they change that which is in their hearts. (13:12)

In this verse, it is clearly stated that the treatment given by Allah is related to the state of people's hearts. According to those holding and promoting the so-called traditional beliefs, it is not only appropriate but essential to use the sword for cultivating faith. It is quite obvious that force cannot change the state of a heart and in accordance with this verse of the Holy Qur'an, Allah the Almighty does not change the condition of a people until they bring about a change in their hearts, that is to say their fundamental beliefs and attitudes. Thus, according to the statement of this verse of the Holy Qur'an, faith acquired under duress, without the corresponding change in the heart, has no value.

Verse 33 of the same Surah describes the practice of Allah the Almighty regarding those who mock religion. When the Messengers of Allah are mocked at, Allah the Almighty, grants respite to those indulging in mockery, allowing them time to mend their ways and when Allah the Almighty deems fit His punishment descends on the culprits:

And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then my punishment!(13:33)

It is Allah the Almighty Himself who allows respite to those who mock and after the respite it is Allah the Almighty Himself who administers retribution. "What right does Allah the Almighty have to grant respite?" the traditionalists seem to ask! When faced with any opposition or ridicule they cry, we will draw our swords and annihilate the enemy.

In Verse 41 of Surah Al-Ra'd, the Holy Prophet (pboh) is directed :
On thee lies only the delivery of the message (O Prophet!) and on us the reckoning. (13:41)

Surah Al-Nahl The traditionally held views urge people to compel others to join the fold of Islam by force. In the face of attack or otherwise, they urge the Muslims to attack the enemy.

In verses 126-129 of Surah Al-Nahl, this subject has been made absolutely clear in a most succinct manner. Allah the Almighty says:

Call unto the way of thy Lord with wisdom and goodly exhortation, (would compelling people with the might of sword, be called goodly exhortation?) and argue with them in a way that is best. (i.e. most attractive in it's appeal. Would the use of force be the best and most attractive method?) Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided. (16:126)

Thus, force is by no means appropriate to direct a person to guidance and truth. The establishment of who is rightly guided and who is not is a matter of the heart and as such is known only to Allah the Almighty. He alone knows who is rightly guided and who is not!

The traditionally held views dictate that whether the enemy has launched an attack or not, it is essential to attack the enemy. Verse 127 of this Surah allows retaliation against injury or attack but directs that the retaliation be limited to the degree or extent of injury received. Moreover, the verse goes on to say that if circumstances permit, if you can show forbearance despite being wronged, it would be better for you. Allah the Almighty says:-

And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience, (and do not take revenge) then, surely, that is best for those who are patient. (16:127)

In the next two verses, Allah the Almighty says:

And endure thou with patience; and verily, thy patience is possible only with the help of Allah (and for the sake of Allah). And grieve not for them, nor feel distressed because of their plots. (Allah Ta'Ala says this is not an occasion for you to grieve). Verily Allah is with those who are righteous, and those who do good. (i.e. are benevolent). (16:128-129)

Surah Bani Is?a'il, Surah Al-Kahf and Surah:T?h?

The fact that the knowledge of people's state of guidance or misguidance belongs to Allah alone is made manifestly clear in Surah Al-Nahl.

In Verse 55 of Surah Bani Is?a'il, Allah the Almighty says :

Your Lord knows you best (for that reason He has reserved the right to reward and punish). If He pleases, He will have Mercy on you; or if He pleases, He will punish you (this decision remains solely in His hand). And we have not sent thee to be a keeper over them. (17:55)

Allah the Almighty has addressed the Holy Prophet (pboh), saying - O Prophet, we have not sent you to be responsible for their conduct! This is the declaration of Allah the Almighty, whereas the declarations of others would make us the arbiters of punishment for our enemies.

The Holy Prophet (pboh) was not given the responsibility to issue reward and punishment to people on the basis of their degree of faith, rather he was Mercy personified, even to the disbelievers. Their rejection of guidance resulted in his soul grieving to the point

that it threatened his life and well-being. Thus, Allah the Almighty addressed him in Surah Al-Kahf and said:

So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. (18:7)

This is a measure of the greatness of the heart and compassion of the Holy Prophet (pboh) - that the extent of his grief had become life-threatening.

On the other hand, the traditionally held views place so much stress on pre-emptive attacks and violent compulsion as to entirely dispel any conception of mercy or benevolence. Again and again the Holy Qur'an instructs us to wait for the Divine decree and not to take the decision into our own hands and not to compel the opponents by violence into making a statement of faith.

Verse 136 of Surah Taha admonishes:

Say,' Each one is waiting; (for his end), wait ye, therefore, and you will know who are the people of the right path and who follow true guidance' (and who do not). (20:136)

Forgetting this oft-repeated admonishment, the opinion that has entered popular belief is that having conveyed the message it becomes obligatory to respond to any rejection without delay resorting to beheadings in place of waiting for any Divine manifestation.

Surah Al-Anbiya What should be the reaction of believers having conveyed the message of the unity of God and the teachings of Islam, if the opponents turn away and refuse to listen? Verses 109-113 of Surah Al-Anbiya, expound this subject very clearly. Allah the Almighty says:

Say, 'Surely it has been revealed to me that your God is but one God. Will you then submit?' But if they turn back, (Here the traditional beliefs would have you believe that you follow them, sword in hand. Allah the Almighty says:) say,' I have warned you all alike and I know not whether that which you are promised is near or distant. Verily, He knows what is open in speech, and He knows that which you conceal. And I know not but that it may a trial for you, and only an enjoyment for a while.'(21:109-112)

It is quite apparent from the above verse that when faced with rejection, the Holy Prophet's (pboh) reaction was not to decide the matter with the might of the sword, on the contrary his response, in accordance with Divine revelation, was to say only:- the decree of Allah is in the hands of Allah alone and He will make it apparent sooner or later, I do not know when. Perhaps you will be tried, and allowed to benefit from your worldy possessions for a while.

In the last verse of this chapter, the attitude of the Holy Prophet (pboh) was stated thus:

He also said, *'My Lord, judge Thou with truth, Our Lord is the Gracious God Whose help is to be sought against that which you assert.' (21:113)*

That is to say the Holy Prophet (pboh) sought Allah's help to counter the allegations, criticisms and lies directed against him by his enemies. This was the method the Holy Prophet (pboh) used, to respond to the rejection and slander of the enemy but the method taught, by the traditionalists to the general masses is, to put to death whoever dares to refuse to believe.

Surah Al-Hajj The permission for Muslims to fight a defensive war and the conditions under which such action is legitimate are explained fully in Surah Al-Hajj. Permission is given to the Muslims for a defensive fight because they were attacked, expelled from their own homes and deprived of the freedom of thought and religion. Allah the Almighty says in verses 39-41.

Surely, Allah defends those who believe. (It is not said that Allah will help the aggressive attack by the believers!). Surely, Allah loves not any one who is perfidious (deceitful) or ungrateful. (22:39)

Permission to fight is given to those against whom war is made, because they have been wronged (according to the traditionalists, the Muslims should launch the offensive whether they were wronged or not) and Allah indeed has power to help them (those are mentioned against whom the attacks were made and they were wronged). Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' (The wisdom in granting permission to fight when attacked, is for the reason :) And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated .(22:40-41)

The above injunction of Allah the Almighty, is based on the wisdom that no Jewish, Christian, Muslim or other house of worship will be pulled down. In direct opposition to this injunction, the traditionalists promote the stance that non-Muslims should be attacked, their places of worship destroyed, and they should be entered into Islam by force!

Surah Al-Muminun With reference to the followers of previous Prophets, Allah the Almighty says in Verses 54 and 55 of Surah Al-Muminun:

They split the guidance among themselves, fragment by fragment, each party exulting over what they have.(23:54)

The traditionalists would say that, these people should be dealt with by the sword but the Holy Qur'an says:

So leave them in their confusion for a time (23:55).

What will happen after the passage of time? Allah the Almighty says, in verse 65-66 of the same Surah:

Until, when we seize those of them, who indulge in luxury with punishment, behold, they cry for help (They will then be told). Cry not for help this day, surely you shall not be helped by Us.(23:65-66)

The traditionalists would declare it necessary to put these people to the sword but the injunction of the Holy Qur'an is to leave them alone until Allah the Almighty Himself sends His punishment. This Surah also contains the injunction to respond even to ill treatment with goodness, as it is said:

Repel evil with that which is best. We are well acquainted with the things that they allege. (23:97)

Surah Al-Nur and Surah Al-Furqan
Verse 55 of Surah Al-Nur, embodies the directive to openly and clearly convey the message of Islam. There is no mention of any responsibility of further action if the recipient chooses not to believe. Allah the Almighty says:

Say, 'Obey Allah, and obey the Messenger.' And if they turn away then remember, (tell them O! disbelievers, remember that) whoever does so will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided (But remember). And the Messenger is not responsible but for the plain delivery of the Message (To pick up the sword and compel you is not his task). (24:55)
To wage the Jihad of the Sword against those who reject faith has become an integral part of the belief of the traditionalists, while the Holy Qur'an says again and again that permission to fight is given only for defence against those who have initiated hostilities. The real Jihad (striving) is through the Holy Qur'an. In verse 53 of Surah Al-Furqan, Allah the Almighty says:

So, obey not the disbelievers and strive against them with it (The Qur'an) a great striving. (25:53)

Surah Al-Shu'ara Allah the Almighty is very patient and slow to give way to wrath. He continues to grant time to people despite the fulfilment of all the requisites of Divine punishment. This is the practice of Allah the Almighty, which has been oft-mentioned in the Holy Qur'an.

The Qur'anic conception of righteousness holds that human beings are a manifestation of the attributes of Allah the Almighty and man should therefore strive to inculcate and display these attributes of Allah in himself. Alas, the traditionalists are loath to adopt Allah's attributes of patience and Mercy and declare it unlawful to allow time to disbelievers. If they accept the message, well and good, otherwise they should be ready to have their heads severed from their necks!

Verses 205 to 208 of Surah Al-Shu'ara, speak of long years given as respite. Allah the Almighty says:

What! Do they seek to hasten our punishment? What thinkest thou? If we let them enjoy the good things of this world for years; Then there comes to them that with which they are threatened (i.e. the punishment, then) Of no avail shall be to them that which they were allowed to enjoy. (26:205-208)

Verses 217-218 of this Surah have also clearly described the response that should be made to rejection by the disbelievers. Allah the Almighty says:
Then if they disobey thee, (then there is no need to pick up the sword and attack them) say, 'I repudiate all connection with what you do.' (and if you fear their mischief) put thy trust in The Mighty, The Ever Merciful. (26:217-218)
Surah Al-Naml If the non-believers refuse to see our point of view, the traditionalists direct the use

of force. Allah the Almighty instructs the Holy Prophet (pboh) to say to the disbelievers that they should travel the earth and see for themselves the consequences of evil deeds, as Allah the Almighty says in verses 68-71 of this Surah:

And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth again? We were surely promised this before-- we and our fathers; this is nothing but the tales of the ancients.' Say, 'Travel in the earth and see how evil was the end of the sinful!' And grieve thou not for them, nor be thou in distress at what they plot. And they say, 'When will this promise be fulfilled, if you are truthful?' Say, "It may be some of that promised punishment, which you arrogantly demand to befall you forthwith, is already at your heels.' (27:68-73)

It is strange that the edicts issued by the traditionalists order the necks of the disbelievers to be severed without delay while the Prophet of Allah is directed to tell disbelievers to travel the earth and consider for themselves the fate that befell those who disbelieved before. Despite all their rejection and mockery and plotting against him, the Holy Prophet (s.a.w.) is told only to advise them and admonish them and not to grieve or worry excessively over them.

In verses 92-93, the Holy Prophet (pboh) is advised that he is only a Warner. Allah the Almighty says:

Say,' I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit to God; And to recite the Qur'an, so whoever follows guidance, follows it only for the good of his own soul; and as to him who goes astray, say, 'I am only a Warner'

Surah Al-Ankabut (Ch: 29) According to our traditionalists if the non-believers make a Jihad (striving) to convert a believer back to disbelief, then it would be incumbent upon the Muslims to put to death such non-believers.
But Allah the Almighty says in Verse 9 of Surah Al-Ankabut:

And We have enjoined on man kindness to his parents; but if they contend with you so that you too may associate partners with Me: of which you have no knowledge whatsoever, then obey them not (Here no mention is made of putting them to death), unto Me is your return, and I shall inform you of what you did. (29:9)

Surah Luqman (Ch:31) The subjects discussed in Surah Al-Ankabut find further clarification in Surah Luqman.

According to the traditionally held views, a person who indulges in "Jihad" (striving) to convert a Muslim back to disbelief is punishable by death. But Allah the Almighty says in verses 15-16 of Surah Luqman:

And we have enjoined on man concerning his parents-- his mother bears him in weakness upon weakness, and his weaning takes two years-'Give thanks to Me and thy parents. Unto Me is the final return. And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in all worldly affairs; (31:15-16)

The Holy Qur'an directs in the above verses that in spite of these persons striving to convert the Muslims back to disbelief, all worldy cooperation should be extended to them, while the traditionalists would issue the edict of death.

SUCCOUR AND HELP FROM ALLAH THE ALMIGHTY IS PROOF OF EXISTENCE OF ALLAH THE ALMIGHTY

Rafiq Ahmad Hayat

It is a sad fact that wherever we look today, we find the people frenetically chasing the world and creature comforts. Everyone is busy running around to keep up with Jones'. In this never-ending pursuit of affluence, people have forgotten the real purpose of their creation. The society has been constantly moving away from God and many feel that they can control their own destiny. They have forgotten that we ourselves are nothing. Nothing is attainable, nothing is achievable and nothing is possible without the mercy and help of Allah the Almighty. We are fortunate that we are Muslims, because the life of a Muslim revolves around the centrality of Allah the Almighty.

The heart of Islam is bound by the reality of God, the One, the Absolute and the Infinite Who is Compassionate and Merciful. He is greater than anything that a human mind can comprehend or imagine and yet, as the Holy Qur'an tells us, He is closer to us than our jugular vein.

All Muslims attest to that One God by His Arabic name Allah the Almighty and around this attestation revolves the total belief of Islam. Muslims believe that He is the source of all things and all existence; and He is the end to Whom everything and all things return. The Oneness of God or Allah the Almighty is a Truth that has been revealed to human being since antiquity; and this Tawheed or Oneness of Allah the Almighty is at the heart of all religions of the world. As the Holy Qur'an states, addressing the Holy Prophet Mohammad, pboh:

"And We sent no Messenger before thee but We revealed to him, 'There is no God but I; so worship Me alone.' (Al-Anbiya; 21:26).

Allah the Almighty is beyond the differentiation of gender and any duality or multiplicity that distinguish beings in this world. The Holy Qur'an, the Word of God for all humanity, tells us not only the Supreme name of God as ALLAH but also mentions other attributes or names of Allah the All Mighty. These names reveal different attributes of Divinity. The Holy Qur'an states:

"And to Allah alone belong all perfect attributes. (al-asma al-husna). So call on Him by these attributes.... ." (Al-Araf, 7: 181)

Again, Allah the Almighty enjoins us:

"He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him. He is the Mighty, the Wise." (Al-Hashr, 59:25)

The attributes of Allah include those of Al-Rabb, that is the Lord, Al-Khaliq the Creator, Kamal that is Perfection, Majesty that is al-Jaleel. He has fashioned everything that is on earth and in heaven with His attribute of Al-Mussawer.

The two most obvious attributes that are experienced by everyone, everyday in one form or another are Ar-Rahmaan and Ar-Raheem.

Ar-Rahmaan, the Compssionate and Gracious Who provides everything that is needed and necessary to His creatures for their existence without their asking for it and without any effort on their part.

Ar-Raheem, the Merciful, Who rewards the efforts of His creatures be they moral, spiritual or material.

In our every-day life, we experience the Compassion and the Mercy of Allah the Almighty, that it provides sufficient grounds to say that 'I believe in the existence of Allah because I have experienced His Compassion and His succour at the most difficult time.

Have we not all experienced such help that is often called a miracle or supra-natural phenomenon?

In fact that so called miracle is nothing but the very manifestation of the help and mercy from the Compassionate Allah the Almighty. When we search through the chronicles of human history, we notice time and again, the succour and help from the Divine extricating humanity from impossible situations. Let me take an example from the Exodus of Israelites from Egypt. The phenomenon of parting of the seas is mentioned in the Holy Qur'an. Allah reminds Moses:

"And, remember also the time, when We divided the sea for you and saved you and drowned Pharaoh's people while you looked on." (Al-Baqarah, 2:51)

I have chosen this famous incident, which is accepted across the religious divide. There are many references to this incident in the Holy Qur'an but I have chosen only one. This constitutes one of the great signs of the succour of God to His people.

When Moses struck the sea with his rod as the Holy Qur'an says or stretched his hand as the Bible says, the sea parted and Moses was commanded to cross quickly. When the armies of Pharaoh arrived, in their enthusiasm to overtake the Israelites they jumped in to try to cross the sea. The water came rushing back and the armies were drowned. We all know that the striking of the water by Moses was only symbolic and receding of the sea with low tide coincided with that time and Moses and Israelites crossed in safety. And the oncoming army of Pharaoh drowned in the returning high tide. This is what everyone may call a miracle but indeed, it was the succour and help of Allah the Almighty to Moses and it was Allah the Almighty Who had commanded Moses to strike the waters at the time of recession.

Such signs and Divine intimations are frequent in the lives of the Prophets of Allah the Almighty.

The fact is that when Allah the Almighty sends His Messengers to the world, He takes on Himself the responsibility for their protection and the protection of their mission. He provides them succour and help at every opportunity. That is why if we want to see the existence of Allah the Almighty from such instances, we should look at the lives of His Messengers. In one of the recent Friday Sermon, Hadhrat Khalifatul Masih V emphasised this point. He stated the verse from the Holy Qur'an:

"Most surely, We help Our Messengers and those who believe in this life and on the day when the witness will stand forth." (Al-Momen' 40:52)

This verse holds out a forceful promise from Allah the Almighty to His Messengers and their followers that Allah's succour and help will always be with them. Existence of Allah the Almighty is always manifested through His Messengers and is also revealed through those who believe in the Messengers sincerely and without any questions.

See how Allah the Almighty came to the assistance of Ibrahim, the Patriarch of all prophets! The Holy Qur'an describes vividly how Allah's succour came when his people decided to burn him. The Holy Qur'an says:

"We said, ' O fire, be thou a means of coolness and safety for Ibrahim." (Al-Anbiya, 21:70)

How the fire became cool, we are not told and it does not concern us here. It is enough to know that Allah the Almighty brought about such factors into play that not only the fire became harmless but Ibraheem was led to safety. It will always remain an enduring mystery and a great heavenly miracle and yet one more and one of the great signs of the existence of the Divine.

When we go though the surah Al-Anbiya (Chapter 4) we read about the trials and tribulations of Allah's Messengers from Noah to Jesus. All the Prophets like Job, Zakaria, Issac, Jacob, Lot, Solomon, David and many others have been mentioned. We notice how often Allah the Almighty manifested Himself to come to the aid of His beloved Messengers. How He alleviated their sufferings, how He removed all the impediments from their paths and how often He came to their assistance and delivered them from different ordeals.

If someone says that these are the stories of the ancient times. Let me show him the time of the Holy prophet of Islam, the greatest of all the Prophets and the last of the prophet. The older Prophets were sent with a particular mission for selective people. Our beloved Prophet Mohammad, pboh, was sent for all humanity for all times to come. His life and times have been minutely observed and recorded. His mission was the greatest of all the prophets, and likewise, the help and succour that he received from Allah the Almighty was at its pinnacle. At every step, Allah manifested Himself and came to his aid when the Meccans wanted to kill him and when he was forced to emigrate from Mecca to Medina.

The Quraish had plotted to kill the Holy Prophet Mohammad, pboh, rather than to allow him to emigrate to Medina but they did not reckon with the protection, the succour and assistance that Allah the Almighty was giving to him. The Holy Qur'an reminds us of this incident in these words:

"And remember when the disbelievers devised plans against thee that they might put thee in confinement or slay thee or expel thee. And they planned and Allah also planned, and Allah is the Best of planners." (Al-Anfal, 8: 31)

Here begins one of the greatest adventures history has known in the cause of truth and religious conviction. It

is one of the noblest and most beautiful. Leaving Hazrat Ali behind to sleep in the Prophet's bed and to stay to return all things left with the Holy Prophet, pboh, to their rightful owners. Hazrat Abu Bakr and the Holy Prophet left and took refuge in the cave of Thawr (pronounced 'soar'). The young men of Quraish who were chosen to kill the Holy Prophet, pboh, came close to the cave fully armed and ready to kill. When they saw the cave entrance, it was covered with cobwebs and a pair of wild pigeons had made their nest on the threshold. At that moment the Holy Prophet, pboh, was praying while Hazrat Abu Bakr was shaking with fear. To Abu Bakr who pressed ever closer to the Holy Prophet, pboh, the latter said, "Do not grieve, God is with us." According to some Ahadith, it is reported that when Quraish party arrived at the cave entrance, Hazrat Abu Bakr exclaimed, "If any one of them looks at his feet, he will find us," and that the Holy Prophet, pboh, had answered, "O Abu Bakr, how can you fear for two men whose constant companion is God Himself?". The Holy Qur'an mentions this as follows:

"If you help him not, then know that Allah helped him even when the disbelievers drove him out while he was one of the two, when they were both in the Cave, when he said to his companion, 'Grieve not, for Allah is with us.' Then Allah sent down His peace on him, and succoured him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the Word of Allah which is supreme and Allah is Mighty, Wise." (Al-Tauba, 9:40)

Allah the Almighty has vividly and unequivocally has given His Word that through His succour and protection, He will always manifest Himself to the believers.

It must be remembered that the Messengers of Allah do not come riding a charger with sword in their hand to subdue the people by force. They are men of God and the purpose of their coming is to win the hearts and minds of the people and show them the path to righteousness so that they can attain the nearness of Allah. It was the same mission with which the Holy Prophet, pboh, was sent. But he did not come for only one section of humanity, he was sent as a blessing to all mankind. Fighting battles was not his mission. He only wanted to show people the right path to righteousness and to teach them to know their Creator. Unfortunately, unbelievers would not leave him alone. First they wanted to kill him in Mecca and when he emigrated to Medina with the help and protection of Allah, they would not leave him alone and pursued him with the intention of destroying his mission. He had to perforce defend himself and his followers. A well-equipped army of Meccans marched to Medina with the intention of wiping out the Muslims and Islam. The Muslims, ill-equipped and ill-armed amounted to no more than 313 while the fully armed and well equipped Meccan force was 1,000 strong. The two armies met at Badr. The Holy Qur'an refers to the battle of Badr in the following manner:

"Certainly, there was for you a Sign in the two armies that met each other. One army fighting in the way of Allah and the other disbelieving, whom they saw with own eyes to be twice as many as themselves. Thus Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes to see." (Al-Imran, 3;14)

The victory at Badr was not due to any skill or superiority of Muslims but it was a glorious sign of Allah the Almighty for the whole world to see. Just as Moses pointed his rod to sea and the sea parted, similarly, the Holy Prophet Mohammad, pboh, threw a few pebbles towards the enemy and the wind converted them into a storm that routed the Meccan army. The Holy Qur'an describes that instance:

"So you slew them not but it was Allah Who slew them. And you did not throw when you did throw but it was Allah who threw that He might confer on the believers a great favour from Himself. Surely Allah is All-Hearing, All-Knowing." (Al-Anfal, 8:18)

The life of the Holy Prophet Mohammad, pboh, and the succour and help that he received from Allah requires a book and even then the pages may not be sufficient to describe all the Divine help and succour that the Holy Prophet Mohammad, pboh, received to fulfil his mission to humanity.

When we look at the lives of the Companions of the Holy Prophet Mohammad, pboh, we see their total belief in Allah and His Messenger and we notice how their lives were guided and protected at all exigencies with succour of Allah the Almighty. They had the 'eyes' that the Holy Qur'an mentions and they could see Allah the Almighty that strengthened their faith.

The pious, the saints and the believers who have developed a true relationship with Allah the Almighty and who achieved the nearness of Allah have all received Divine succour and protection and they have testified to the existence of Allah on the basis of their personal experience.

The Chief of all the saints, the Promised Messiah, a true servant of the Holy Prophet of Islam, pboh, a person whose life was totally dedicated to the Holy Qur'an

and the Sunna of the Holy Prophet, who walked in his shadow until he truly became his shadow. It was his love, his dedication and his devotion to the Holy Prophet, pboh, that Allah the Almighty trusted him with the mighty task of revival of Islam. When we look at the life of the Promised Messiah, we see how time and again, Allah the Almighty came to his assistance and how at difficult times, Allah provided succour for him. That truly proves the existence of Allah the Almighty even to the sceptics.

At the saddest time of his life when the Promised Messiah knew that his father is going to die, a hint of an idea crept into his mind about his own future. He was left wondering as to who will provide his comfort after his father, when suddenly, in all majesty, Allah the Almighty sent this revelation to him:

"Alaissallaho be Kafin Abdohu?" (Is Allah not sufficient for His servant?)

It was an admonishment from a friend and a promise as well. Allah provides for His servants. Those who achieve closeness and nearness of Allah, Allah becomes responsible for them. The help and succour that the Promised Messiah received time and again in his life, stands as a clear proof of the existence of Allah the Almighty. Indeed, the life of Promised Messiah is a vast catalogue of Allah's assistance and help to him at every step. Another example of the succour and help of Allah the Almighty given to the Promised Messiah is taken from his momentous book, Braheen-e-Ahmadiyya. In that book, the Promised Messiah declares the following:

"Hence, He (meaning Allah the Almighty) has informed me that people will come to you and my Assistance will support you and folks will come from all directions and you will be provided succour." Then addressing the people, he further declares, " You can witness the succour of God, how it is coming and how it is being manifested. Everyone, who has eyes to see is running towards us"

The above Divine glad tidings were given to the Promised Messiah when he was an unknown person living in an unknown place like Qadian. He made this announcement on the occasion of the first Jalsa Salana when only 78 people were present.

Today, the fulfilment of this grand prophecy is being witnessed by the whole world. We who are sitting here in this Jalsa Salana can testify to the truthfulness of the succour and the help that Allah gave to the Promised Messiah. The foundation of this blessed occasion was laid in 1891 in Qadian when only 78 people participated in the Jalsa. On that occasion, the Promised Messiah declared, "nations are being prepared for this (Jalsa)."

This Jalsa that was attended by only 78 people, is being held all over the world now-a-days and thousands upon thousands of people from far off places come to attend it. Even today, Alhamdolillah, we have a gathering of [around 25 thousand] people from several countries. With MTA, the whole world is benefiting from this Jalsa these days and active participation of millions of Ahmadis from all over the world in International Baait, proves beyond doubt the Hand of Allah the Almighty, His Assistance and, indeed His Existence.

The Companions of the Promised Messiah were infused with the same piety and righteousness as were the Companions of the Holy Prophet Muhammad, pboh, and they also witnessed the existence of Allah the Almighty with the help and succour that Allah provided then at every step. Allah the Almighty manifests Himself very often to prove His existence and shows His compassion to His servants, provided, and this is an essential proviso, His servants learn the obedience and achieve nearness of Allah the Almighty.

As I have already said, there are so many examples of the Companions of the Promised Messiah who have had personal experiences of the succour and assistance from Allah the Almighty. Briefly, I will present two examples from the life of the Hazrat Maulvi Nooorudddeen, Khalifatul Masih I. His devotion and obedience to the Promised Messiah has been well documented.

During one of the Promised Messiah's visit to Delhi, his father-in-law Hazrat Mir Nasir Nawab Sahib fell ill and he decided to send for Maulvi Sahib and directed to send a telegram to him to come to Delhi. Whoever wrote that telegram, wrote the words 'Come Immediately'. Maulvi Sahib was in his clinic when he received the telegram. He stood up, sent a message to his wife, dismissed all the patients and left for Batala without any preparation or money in his pocket. When he arrived at Batala railway station, a wealthy Hindu citizen saw him and requested him to see his wife who was ill. Maulvi Sahib replied that he had no time to go to town as he had to catch the next train for Amritsar as he was going to Delhi. Hearing this the gentleman went hurriedly and brought his wife to the station where Maulvi Sahib examined her and gave a prescription. The husband was so gratified that he slipped away, bought a ticket for rail journey to Delhi and presented it to Maulvi Sahib along with a substantial amount of money as his fee. Next morning Maulvi Sahib present-

ed himself before his mentor. This incident shows the absolute obedience of Hazrat Maulvi Nooruddeen Sahib to the Promised Messiah and how Allah came to his assistance in the time of need. Those companions of the Promised Messiah could see the existence of Allah the Almighty like we see each other.

Another example of the companion of the Promised Messiah that I want to quote is in the life of Hazrat Ghulam Rasool Rajekee Sahib. When we read his life story in Hayaat-a-Qudsi, we find every instance, every moment of his life was governed by his obedience of the Promised Messiah and in the supplication to Allah the Almighty. In return, he was rewarded with exceptional acceptance of prayer and was aided and provided succour by Allah the Almighty against the opponents of the Promised Messiah.

Hazrat Maulvi Rajekee Sahib narrates that a delegation of four Ulama was sent on a tour of India by Hazrat Khalifatul Masih II. The delegation consisted of Maulvi Rajekee Sahib, Maulvi Mohammad Salim Sahib, Mahasha Mohammad Umar Sahib and Giani Ibadullah Sahib. In one of the important Tabligh meeting when a large gathering was listening to our speeches, it started to rain and all chairs and carpets started to get soaked in water. All Ahmadi speakers felt great anxiety. My heart was so full of passion for our mission that I started to pray, "O our Lord, we have come in this centre of idol worshippers and we want to give the message of Your Unity and of Islam and Ahmadiyyat and we have been sent by Your Khalifa and Musleh Maud. But according to the laws of nature, your angels have started rain that is becoming an obstacle in our noble mission." Maulvi Rajekee Sahib says that as I finished my prayer, the rain slowed down and I announced that people should sit down because the rain will stop. Alhamdolillah, we were able to pass our message without any interruption.

Whilst everyone sitting in this Jalsa will be able to narrate their own personal experience, I can also narrate my personal experience of this nature. When I was Sadar Ansarullah UK and we were holding our Annual Ijtema in Islamabad. We were making preparations and when dark clouds came and it started to rain very heavily. I immediately sent a request for prayers to Hadhrat Khalifatul Masih IV and explained the situation. At the same time all Ansar present joined in a prayer and supplicated to Allah to use His Mercy and stop the rain so that the noble purpose of this Ijtema can be achieved. It will forever remain with me as an endearing memory of an exceptional experience that it was entirely the Mercy of Allah that the rain stopped immediately and we were able to continue our programme. For all present, it was a manifestation of Allah's Mercy on us as we continued to receive reports from the new arrivals that heavy rainfall continued a short distance away from Islamabad where the Ijtema was being held.

It saddens me to think: Why is it that nowadays people think or feel that they have not been able to witness the existence of God through His Beneficent manifestation?

The Reformers in Islam at the head of each century and the Promised Messiah in the 14th century came to remind us about the existence of God and about the necessity to achieve the nearness of Allah the Almighty. To converse with Allah and direct address from Allah the Almighty to each human being requires total and absolute surrender to the Majesty of Allah, before Whom nothing can exist. In the ordinary sense it means surrender of ourselves to the Will of Allah, and in the highest sense it means the awareness of nothingness before Him. As the Holy Qur'an states:

"All that is on earth will pass away. And there will abide for ever only the Person of thy Lord, Master of Glory and Honour." (Al-Rahman, 55:27,28)

The very name of the religion of Islam comes from this reality, for the Arabic word ISLAM means our surrender to God as well as the peace that issues forth from this surrender. However, this surrender must involve our whole being and a person must become a perfect servant (ABD) in the sense of following all His commandments. It means living while following the Divine Law and the ethical teachings of Islam, striving in life according to religious teachings to the extent of one's ability and then being resigned to the Will of God and what destiny places before us. This is what the Holy Prophet Muhammad, pboh, taught us and when the Muslims all over the world forgot that message, the Promised Messiah came to revive and remind the humanity at large. The Promised Messiah has stated that one of the purposes of his coming was to show people how to achieve the nearness of Allah the Almighty. We, who have accepted him and have the privilege of being Ahmadi Muslims, have a duty to cultivate in ourselves the surrender to the Will of Allah. Only then will we witness the succour of Allah for us and we will realise the existence of Allah the Almighty. The Promised Messiah declares:

"Pay attention those of you who have ears; what does God require from you? Only this that you become His alone and have no equals with Him, neither on this earth nor in heaven. Our God is the One Who is alive today as much as He ever was, He speaks today as He did in the past and He hears as He used to hear. To

think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were suspended. He is the *same Unique Being Who has no associates. He has neither son nor wife and He is the same Eternal Being Who is peerless and there is none like Him and there is no one similar to Him in His attributes. He is near yet far and distant yet close and He is the highest of the high………"* *(Roohani Khazain, Al Wassiyat, pp. 309)*

We have a living God Who hears and answers. It is only for us to seek Him in the truest sense by a total and complete surrender. Only then we will experience the existence of that Majestic Reality Who has all the attributes of Beneficence and Mercy. We are fortunate to have all the guidance in the Holy Qur'an and the commentaries that have been left for us by the Promised Messiah and his Khulafa. Hazrat Khalifatul Masih V has been continuously guiding us in these matters. It is prayers, supplications and our obedience to our beloved Khalifa that can help us to achieve the nearness of Allah. Only at that stage can we expect the succour and help from Allah the Almighty.

Let us remember the purpose of our creation. As the Holy Qur'an says:

"O lord, Thou didst not create this world in vain."

The deepest purpose of this creation is explained in a famous Hadith-e-Qudsi (a sacred saying of the Holy Prophet in which Allah speaks in the first person through the mouth of the Holy Prophet, pboh): "I was a hidden treasure. I loved to be known. Therefore, I created the creation so that I would be known."

The purpose of creation of this humanity is God's love of the knowledge of Himself to be realised by His central agent on earth - human being. For a human being to know God and to understand God and to seek His nearness is to fulfil the real purpose of his creation.

Once we have developed that love and nearness, we will witness the existence of God at every step and every instance of our lives. His succour will be manifested for us. Indeed He will become our eyes through which we see, our ears through which we hear and our hands that will perform the deed that are loved by God.

May Allah enable us to achieve that love and nearness of Allah the Almighty so that we can sincerely declare that we are witnesses because we have experienced the succour of Allah. Amen!

Quran and Astronomy

By
Shahina Bashir

The Perfect Book

The Holy Qur'an says:

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ۝

This is a perfect Book; there is no doubt in it; it is a guidance for the righteous (Al Baqarah, 2:3)

Allah has said that the *Holy Qur'an is a perfect book.* It therefore means that nothing in this Book can be contradictory. Prophets of Allah had demonstrated many different kinds of miracles so the unbelievers would be convinced of the existence and the Oneness of Allah. One of the miracles of the Holy Prophet Muhammad (pboh) is the Holy Qur'an. The following verses attest to the miraculous nature of The Holy Qur'an.

وَمَا كُنتَ تَتْلُوا۟ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ
إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ۝

And thou didst not recite any Book before the Qur'an, nor didst thou write one with thy right hand; in that case the liars would have had cause to doubt. (29:49)

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ
وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ۝

Nay, it is a collection of clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs (29:50)

The Holy Qur'an was revealed 1400 years ago and yet it has scientific information in it that could not have been known to the Holy Prophet Muhammad (pboh) or the people of Arabia at that time. With the advancement of science, more facts have been revealed that were hitherto unknown. The Holy Qur'an is proving through the knowledge of science that it is truly the Words of the Creator and nothing is hidden from His Knowledge.

What the Holy Qur'an says about the creation of the universe

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا
رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ
أَفَلَا يُؤْمِنُونَ ۝

Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made of water every living thing. Will they not then believe? (21:31)

The above verse clearly agrees with the present day knowledge of the beginning of the universe. No other scripture has this vivid description of the creation of the universe. It was Edwin Hubble's observations in 1929, which suggested that there was a time when the universe was infinitesimally small and dense. He discovered that wherever one looked, it appeared that the distant galaxies are moving rapidly away from each other. If this was the case then it indicated that at earlier times objects would have been closer together.

What the Holy Qur'an says about the heavenly bodies

The Holy Qur'an is not to be considered a book of science or even a book of history. What one finds in the Holy Qur'an is corroboration with the truth. One area that can be looked at to ascertain the truth of the book is astronomy as revealed in the Holy Qur'an. It was only in the 16th century that Copernicus declared that the Earth was not the centre of the universe and that it revolved around the sun, as did the other planets. Galileo confirmed Copernicus' findings but the Church did not accept this fact. Instead he was punished for declaring the truth. The Holy Qur'an made it clear some 1400 years ago that the Earth is not the centre of the universe and that all

heavenly bodies are in motion.

وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ
وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ

And He it is Who created the night and the day, and the sun and the moon, each gliding along smoothly in its orbit. (21:34)

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ
عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ
مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْءَايَٰتِ لَعَلَّكُم بِلِقَآءِ
رَبِّكُمْ تُوقِنُونَ

*Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into your service; each planet pursues its course until an appointed term. He regulates all affairs and He clearly explains the Signs that you may have firm belief in the meeting with your Lord. (13:*3)

The verses quoted above indicate that the heavenly bodies are in constant motion until an appointed term. That the universe is not eternal is also evidenced from verse 3 of chapter 13 in which it says that the planets are in motion until an appointed term. The present day scientific knowledge confirms the fact that there will come a time when the universe as we know it would no longer be in existence.

Not only did the Holy Qur'an reveal the fact that the sun is the centre of our solar system but also its nature. It is from the Holy Qur'an we learn that the moon does not have its own light but rather it reflects the light from the sun. The following verse describes the characteristics of the sun and the moon.

هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا
وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ
ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ

He it is Who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it proper stages, that you might know the count of years and the reckoning of time. Allah has not created this system but in accordance with the requirements of truth. He details the signs for a people who possess knowledge. (10:6)

From the above verse we can see that the Holy Qur'an talks about the sun being a fiery ball with its own radiant energy, whereas the moon is illuminated solely by the reflection from the sun. The verse also gives clue to the fact that the sun and the moon are both used as measures for calendar and the determination of time.

Yet in another verse we read about the different stages that the moon goes through as a result of its revolution around the Earth.

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ
ٱلْقَدِيمِ

And for the moon We have appointed stages, till it becomes again like an old dry twig of a palm-tree. (36:40)

In this verse, the moon has been described as going through stages until it 'becomes again like an old dry twig of a palm-tree.' Comparing the moon to a palm twig describes the moon right after its birth. It is the description of the crescent moon, which is an indicator of the beginning of the lunar calendar.

What the Holy Qur'an says about the expanding universe

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْي۟دٍ وَإِنَّا لَمُوسِعُونَ

And the heaven We built with Our own powers and indeed We go on expanding it. (51:48)

It was only as recent as the 1920s when Edwin Hubble made the discovery that the galaxies were speeding away from each other. The above verse, which was revealed to the Holy Prophet Muhammad (pboh) some 1400 years ago, clearly confirms what Hubble observed. This concept of the expanding universe is unique to the Holy Qur'an and no other scripture comes even close to describing such a phenomenon. The knowledge of the expanding universe is of vital importance to scientists as this helps create a better understanding of the creation of the universe. Hubble's data suggested that the farther a galaxy is, the faster it is moving away! This meant that the universe could not be static as was thought to be, but

rather it is expanding. Therefore the distance between the different galaxies is growing all the time.

The discovery of the expanding universe has been the greatest landmark in the scientific field. Newton and others should have realized that a static universe would mean that it would soon start to contract under the influence of gravity. If the universe was expanding at a slower rate, then the force of gravity would eventually cause it to stop and the universe would start contracting. If instead, it was expanding at a rapid rate, then gravity would never be strong enough to stop it, and thus the universe would be expanding forever.

What the Holy Qur'an says about the finiteness of the universe

كُلُّ مَنْ عَلَيْهَا فَانٍ

All that is on earth will pass away; (55:27)

يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ
كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ
إِنَّا كُنَّا فَٰعِلِينَ

The day when We shall roll up the heavens like the rolling up of written scrolls by a scribe.' As We began the first creation, So shall We repeat it - a promise binding upon US; We shall certainly fulfill it. (21:105)

The two verses above indicate that nothing is immortal. One day all things around us will perish. There will come a time in the future when the heavens will be rolled up, as though rolling up a scroll. This description coincides with the scientific discover of black holes. The verse above not only talks about the ending of the universe but this will be followed with a new beginning. This wrapping and unfolding of the universe is a phenomenon that would be something ongoing as mentioned in the Holy Qur'an.

Conclusion

Scientific knowledge has always been accepted as the test of the truth. This is because science has a means whereby hypothesis can be tested and proven to be true or false. However, unlike Allah Who is the All-Knowing, man's knowledge is limited by that what Allah allows. Man can traverse the heavens and the earth only to where Allah has set the limit.

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟
مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ
لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ

O company of jinn and men! if you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with authority. (55:34)

There are scientists of the present day who seem to think that there is no need for a creator. They turn to atheism as they find incongruity between scripture and scientific evidence. As Muslims, we find the Holy Qur'an to be an attestation to the existence of a Creator Who is the Supreme Being. If we could not find any facts in the Holy Qur'an that comply with scientific evidence, it would be justified to doubt the authenticity of the book. The following verses sum up the arguments for a Creator.

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى
خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ
تَرَىٰ مِن فُطُورٍ

Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw? (67:4)

ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ
ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity. (67:5)

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MAJLIS ANSARULLAH UK
Refresher Course 2008

Majlis Ansarullah UK held its first National Refresher Course in recent years. This took place on the 19th and 20th January at Bait-ul-Futuh. Previously such courses were held on a Regional basis where the Central Aamla travelled to each of the 12 Regions to conduct them separately.

However, this year due to the heavy schedule owing to the Khilafat Centenary, Regional Refresher Courses could not be conducted promptly and would probably have taken till the end of March or April to complete. So it was resolved to organise a single national course early in the year.

The Course was specifically tailored for local and Regional office bearers. Sessions were taken by Qaideen in turn who addressed Zoama and Muntazameen. They outlined their programme for the year, gave guidance on how to implement the work and pointed out what was expected of them. Questions were also taken at this stage. In addition to this Qaideen and their Naibeen made themselves available throughout the two days to deal with specific queries. Tables were laid out at the end of the Tahir Hall, and anyone could take their queries to the Qaid concerned. Many queries were dealt with this in this way.

The course also made an attempt to give and/or refresh certain administrative and management skills to the office bearers. Training on these were given by Ahmadi professionals working in business and the public sector and covered such subjects as effective delegation, time management, communication skills and motivation. These were well conducted and well received although the time management session worryingly overran.

In order to remind members of ultimate objective the work of Ansarullah i.e. for the sake of Allah and secondly for humanity for the sake of Allah, addresses were given by learned scholars of the Jamaat on aspects of Haququllah and Haququl ebad. These were delivered by Imam Sahib and Maulana Naseer Qamar Sahib respectively.

The Refresher Course provided a good opportunity to formally bid farewell to the outgoing Sadr Majlis Ansarullah Ch. Waseem Ahmad Sahib. A special farewell lunch was provided on Saturday afternoon attended by representatives from all Regions and senior members of the UK Jamaat. The session was presided over by Respected Ameer Sahib.
During the communal sessions, special presentations were given on Wasiyyat, the Charity Walk, Split word translation of the first part of the Holy Quran, the Hartlepool Appeal and Waqfe-Jadid. A general hour long comments session was also convened for members to air their points of view on the Course or on any aspect of the work of Majlis Ansarullah.

The attendance at the event was much better than expected. When these courses were organised locally the total cumulative attendance at all 12 courses was 368. However, this year despite the fact, that all Regions had to travel to get to the Centre, the attendance was higher at 387. All the Regions were represented and of the 85 Ziamats, 78 were present.

No doubt the main driving force behind the higher than expected attendance was the attraction of Hadhrat Amir-ul-Momineen, who despite his heavy schedule, graced the occasion with his presence and presided at the concluding session. Huzur counselled the Ansar on their responsibilities and particularly drew their attention to their duty of tarbiyyat and the teaching of the Holy Quran. He also spoke about tabligh and duties relating to Isaar and urged members to bring reformation in themselves first. A full text of this address will be reproduced in the next edition ***inshallah.***